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have been eliminated, and the big factors in this imbroglio have been set forth in fine perspective.

What from the author's avowed objective should have been his strongest chapter—"Huss's Place in History"—scarcely meets expectation. Here he loses himself in a bewildering discussion of lesser issues, feeling called upon to devote eleven pages epitomizing the "Treatise on the Church." He succeeds, however, in making clear the reformatory significance of Huss's teaching, the inspiration derived by Luther from the Bohemian, and the transcendent power of Huss's saintly martyrdom upon succeeding centuries. "It is doubtful, if we except the suffering and death of Jesus Christ, whether the forward movement of religious enlightenment and human freedom has been advanced as much by the sufferings and death of any single man as by the death of Huss" (p. 2).

P. G. M.

RUDWIN, MAXIMILIAN JOSEF. *Der Teufel in den deutschen geistlichen Spielen des Mittelalters und der Reformationszeit; ein Beitrag zur Literatur-, Kultur-, und Kirchengeschichte Deutschlands.* Göttingen: Vandenhoeck u. Ruprecht, 1915. xi+194 pages. M. 5.

Mr. Rudwin, who is instructor in German language and literature in Purdue University, is not an amateur in the study of the mediaeval drama, as he is already the author of studies on the prophet scenes of the mediaeval religious drama, on the relation of mediaeval religious plays to the liturgy of the church, and a short article upon the devil in German religious drama in the Middle Ages. The present monograph is more extended in scope, as it surveys both the mediaeval period and that of the Reformation. A very large amount of the literature of these epochs had been carefully read, and every allusion to the devil excerpted and the mass of them classified. Popular belief in a personal devil certainly was strong in mediaeval times, when one has such vivid and detailed knowledge of him as is here set forth by reference to chapter and verse in the sources. The author is perhaps justified in saying that belief in the devil was stronger than belief in God. But the mediaeval devil was not the Satan of Scripture. Commingled with that oriental conception is the ancient Germanic Loke and a swarm of sprites, fairies, witches, etc., In a word, the mediaeval German devil was a complex.

Mr. Rudwin unfortunately has fixed his point of departure in the later Middle Ages, when the earliest monuments of German literature in the vernacular appeared, and thereby has ruled out all study of the subject in the Latin chronicles and sermons. But it is in these earlier sources that the genesis and development of popular belief must be studied. The book would have been improved both in interest and value if more co-ordination and interpretation had been exercised. As it stands, it is an array of classified data upon the subject more than a study of the subject. The bibliography is extensive.

J. W. T.

WOTHERSPOON, H. J. *The Ministry in the Church in Relation to Prophecy and Spiritual Gifts (Charismata).* New York: Longmans, 1916. xvi+208 pages. \$1.35.

This volume contains a series of lectures delivered in the University of Glasgow in the autumn of 1914. The author's aim is to show that the prophets of the church in the first and second centuries had no administrative functions, and constituted what